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869 to be able to do so; and the same story may be repeated several times
538 all over again on different occasions without the young people losing any interest in the matter.

The cry "*udôdit*" (a story) is heard very often when the young
869 people have placed themselves in a position for slumber, and the ex-
517 clamation "*udôditko*" (I have a story; literally: my story), emitted
538 by an uninvited story-teller, is usually sufficient to gain him the
[273] attention of all present. Consequently Isneg tales are mostly bedtime stories: nevertheless it also happens that they are recited, this time mostly by men, at the opening of a jar of *bási* (alcoholic beverage obtained from the juice of the sugar cane), or rather during the absorption of its contents. On such occasions, whenever an old man begins to tell a story, the youngsters have no sooner got wind of the affair but they leave everything in order to come near and to listen all ears to these wonderful happenings of times gone by or of a world
[602] alien to their own. It may sometimes happen also that parents or
855] grandparents call their children or grandchildren together at the time of going to sleep in order to relate to them some traditional myth or legend: in this case, of course, the teaching should be called entirely formal.

869 How to look for omens and auguries and how to distinguish between
787 good and bad ones are both the subject of almost exclusively direct instruction. Parents and older brothers and sisters are the accepted
[602 purveyors of this knowledge, which to the Isneg is absolutely indis-
855] pensable if he wants to live in peace and beyond the power of malevolent imps and spirits.

E. MORAL EDUCATION

577 When reading books of travel, especially old ones, written by men
121 who spent a few days at the home of some primitive people, one usually meets with the statement that the latter seem to have no concept of truth and honesty, and one almost always meets with several concrete instances, which apparently prove the truth of that assertion. Not to go too far out of my way, I shall cite as an example a book that has to do almost immediately with the Philippine Islands. We read in the account of Magellan's travels written by Pigafetta that on a certain day, during his famous voyage which led to the discovery of our archipelago, the expedition landed at a place among a group of islands, the inhabitants of which boarded the vessels, laid hands on whatever took their fancy and ran away to hide among the bushes;

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577 on a similar occasion. Gifts as such do not exist, a gift is something
431 akin to a loan: what is given to-day should be returned some future day. Nevertheless there is a difference which you will understand presently. If a person is ungrateful to you and, instead of showing his appreciation of your help, repays you with ingratitude and does what is harmful to you, this may be a sufficient reason for revenging yourself, but do not remind him of your past kindness toward him: this would not only be very disagreeable to him, but it might give him a pretext for thinking himself in the right when he is quarreling with you. If you remind somebody of his debt of gratitude toward you, you make him ashamed and so exasperate him; he knows it all right or should know it anyhow; it is not for you to tell him about it. Do not say that in such a case you are simply doing what any creditor does, when he asks for the payment of a debt; no, this is quite different: to the return of what you lent, you have full right; but to gratitude, none. You helped him freely; let him remember his duty about it without the need of being told. Among us a loan is supposed to be asked back; nobody borrows anything without the tacit agreement that he will be requested to return it at some future time; this cannot be compared with the question of helping somebody in need
577 and reminding him of the fact afterwards. Gratitude is never obli-
609 gatory toward the Ibanag, especially toward those in authority. Is it not rather the reverse that is true? Is it not rather for them to be thankful to us for allowing them to rule us undisturbed? Is it not rather the Ibanag who have to be grateful to us for accepting their ministrations?"

602 A native Isneg has recently been appointed teacher in an agglomer-
577 ation belonging to the municipal district of Kabugaw. He rarely has anything out of his monthly salary left for himself, as the bulk of it goes to his relatives, helping them in their studies, paying their taxes, etc. The reason is that he wants to repay them now for the sacrifices they imposed upon themselves when he needed money while at school. And such cases are far from rare.

609 On the other hand, while I was living among the Kankanay, at a
577 place where no sanitary inspectors were residing and where the Gov-
[276] ernment furnished me with medicines for free distribution among the natives, more than once after I had bandaged a poor fellow's arm or else had poured medicine on some wound or sore, the patient would simply ask me for a few leaves of tobacco. Gratitude? Well, this had to be on my side, because the poor fellow showed his belief

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626 hardest labor will be gladly accepted in order to avoid shame, which
558 to an Isneg seems to be a kind of synthesis of all evils. That is also
578 the reason why ridicule is such a powerful weapon among the Isneg. For fear of ridicule a man will cover himself modestly when appearing in the presence of women, and miscreants will resort to ridicule in order to induce a young man to commit the worst crimes. No Isneg can stand ridicule.

626 Among the Isneg pride and ambition are only second to shame as incentives for being virtuous and conducting oneself honorably; nevertheless they are far from having the same power as shame, and parents will use them in a much smaller degree than the latter motive.
[461] The indolence of the Isneg has considerably lessened the power of ambition and pride as a motive for complying with the tenets of their moral code.

And so also praise and encouragement, although they rarely fail to help an Isneg youngster onward on the path of duty, are much less powerful than the all-feared ridicule. Isneg parents, however, are very well aware of the fact that a little occasional praise and a timely word of encouragement will rarely fail to be appreciated by the child, and that they will often do very much for the latter's betterment or the continuance of its right behavior.

Flattery is not so much in their line, and it is comparatively rarely resorted to in order to make a young man or woman behave decently. In the case of smaller children, however, it will often be used with the best of results.

The hope of a reward is not always as powerful as the fear of punishment, at least in the case of the little ones. But allow me to reserve the treatment of this subject for one of the following paragraphs.

3. Methods of Training

361 I shall not enter here into a large number of details with reference
867 to the methods used in the training of children, as very much has been said already in my lengthy treatment of the moral code. I shall
[881] go over the whole matter rather quickly, the more so as there is no question of initiation or puberty rites among the Isneg.

[602] Although elders, whosoever they be, may occasionally take a hand in the training of children, nevertheless this task devolves principally on the parents, and to a certain extent also on the grandparents. The tribe or community as such has little or nothing to do with the moral upbringing of the younger members of any given settlement.

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584 strips of palm leaves, so as to form small, more or less brick-shaped
583 blocks.

Another member of the *patúgān* party is an elderly man, who occasionally carries one or more presents for the parents of the girl; these consist of one or more spears (*siñál*), headaxes (*aliwá*), etc. Sometimes clothes also are given on this occasion: jackets, headbands, blankets, etc.; these are then carried by the woman with the *simbá-*, who will be mentioned presently. These presents, however, are entirely supererogatory and are given only by well-to-do people.

584 The most important of the three is an elderly woman, whether
[789] married or widowed. In no case, however, may she be a *bálo* or widow in mourning, and the reason is not far to seek: such a woman could never bring happiness to the future husband and wife; on the contrary, she would merely serve as an ill-boding messenger and announce ahead of time the early demise of the man in whose behalf she asks for the hand of the girl: her recent bereavement would be a sure presage of the same contingency happening to the girl for
[602] whose hand she sues. This elderly woman is usually the mother of the boy; but in her default, another female near relative may do, for instance, an aunt, a first cousin, etc. If the prospective groom is a married man, his wife or, if he has more than one wife, one of
584 them, plays the role of the third member of the party. The latter
583 carries the *simbá-* (from *tabbá-*, "stringing beads"), which consists of one or more strings of beads. If the boy is of wealthy parentage, the *simbá-* is or are made of valuable beads. But this is not at all requisite: any beads will do, and even the most diminutive string of the smallest and most common variety of beads is sufficient for the purpose. With the exception of this last-mentioned woman, the *patúgān* are usually chosen among those relatives of the boy who are renowned for glibness of tongue, and with reason, as will be seen presently.

On the acceptance or non-acceptance of the *simbá-* by the parents of the girl depends the future of the two young people. Nevertheless a refusal is exceedingly rare, as the repeated nocturnal visits of the young man at the house of his future parents-in-law and his frequent staying overnight and sleeping with his girl, could hardly have escaped notice, and consequently the owners of the house could have notified him of their displeasure, long before such elaborate preparations, as entailed by the *amómān*, were completed on the part of the